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For the

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

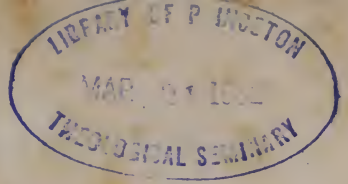
AND OF THE

ACADEMY OF SCIENCES OF PARIS

IN THE SEVENTEENTH CENTURY

BY JOHN HARRIS, ESQ.

THE



MISSIONARY MAGAZINE

AND

Missionary Magazine
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

[Chronicle of]

THE LONDON MISSIONARY SOCIETY.

VOLUME I.

FROM JUNE, 1836, TO DECEMBER, 1837.

LONDON:

PUBLISHED BY

THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY;

SOLD BY JOHN SNOW, PATERNOSTER-ROW.

1837.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

TO THE MEMBERS AND FRIENDS OF THE LONDON
MISSIONARY SOCIETY.

THE Society, through the favour of Him whose Gospel it was founded to diffuse, has had the privilege to present, from year to year, the cheering aspect of *progression*—as well in regard to the extent of its labours as to the degree in which it has enjoyed the countenance of the friends of Missions.

In proof of the former, it must suffice to refer to the Annual Reports of the Society: as evidence of the latter, a brief retrospect of the history of its Anniversaries may be offered. For several years after the formation of the Society, a small place of worship, belonging to one of its Directors, was more than adequate to contain its Annual Meetings. By degrees, larger became necessary, and Surrey Chapel, and the capacious chapels of the Wesleyan friends, were kindly afforded. At length, Exeter Hall furnished a more ample space, and it, in its turn, has proved “too strait;” and hope and desire are again anticipating some more extensive accommodation for the thronging attendants of its Anniversaries, and those of kindred Institutions.

A further necessity has grown up and kept pace with this twofold expansion of the Society’s affairs—that of a commensurate *medium of communication* between its Directors and members; and it may be truly added, that, from time to time, few subjects have more anxiously occupied the attention of the former.

From the commencement of the Society to the year 1813, its communications to the public were limited to the “Annual Reports,” occasional numbers of a work entitled “Missionary Transactions,” and short extracts from the Journals and Letters of the Missionaries, mingled with the other religious intelligence of the “Evangelical Magazine.” During that year, the “Transactions” were more regularly published, under the title of the “Quarterly Chronicle;” and the notices in the magazine were printed distinctly, and appended to its other contents as a monthly “Missionary Chronicle.” The Magazine, also, added that title to its original one, and this arrangement has continued to the present time. It will be perceived, that by it the circulation of “The Monthly Chronicle” was limited to that of the Magazine, with the addition of a comparatively small number, separately sent to the officers of Auxiliary Societies in the country, by post. A conviction of the need of more extended means of communication, in order to meet the growing interest taken in the proceedings of the Society, by all classes of Christians, has been increasingly felt; though the long-cherished attachment between the Directors and the Trustees of the Magazine has, on both sides, led them to deprecate even a seeming separation; and that will be avoided, by the annexation of the “Missionary Chronicle” to the numbers of the Magazine, as before. But the call for a separate circulation of the “Chronicle,” arising out of altered circumstances, having become imperative, it is mutually obeyed, in the confidence that the overruling providence of Him to whom it is believed that each object is well-pleasing, will cause it to prove for the benefit of both. May it be

so! The Directors, on their part, beg leave cordially to commend the interests of that publication which, in the hand of God, was made the cradle of the Missionary Society, to the continued liberal support of the Religious Public, as it has long been, and is, the means of imparting essential benefits to the widows and orphans of many a faithful servant of the Redeemer, in the cause of the Gospel, at home and abroad.

FORTY-SECOND GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

The engagements connected with this delightful season, in the annual solemnities of our British Zion, have been peculiarly sacred and impressive. The hallowed anticipations with which they were attended by the Ministers of Christ and the friends of Missions in the Metropolis, and from every part of the empire, have been fully realised. The influences of the Holy Spirit, descending in copious abundance, seemed to rest on the various assemblies; and to multitudes they have been seasons of refreshing from the presence of the Lord, and earnestness of still more abundant blessing for the Church and the world. The powerful appeals urged upon the understanding and the heart, the just and comprehensive views taken of the work, and the strong devotional feelings excited, may, under the Divine blessing, be expected when conveyed, by the Ministers and friends who were present, to their respective homes, to issue in decisive and extensive benefits to the cause of Christian Missions. But the effect of these hallowed seasons will be felt far beyond the circles in which those who were present move. In fond remembrance, and in eager hope, the eye of many a faint and wearied labourer in the Missionary field is at this season directed towards the City of our solemn convocations; and the very tidings of our having largely shared in tokens of Divine benediction will alleviate their trials, irradiate the gloom that may surround them, and animate them with new vigour and courage; while, in answer to the many fervent prayers offered, descending blessings may be expected, that shall gladden the wilderness and the solitary place, and cause the labourer to share in all "the joy of harvest."

The account of the excellent sermons delivered on this occasion will be given in the "Missionary Chronicle" for July.

THURSDAY, 12th of May.

THE ANNUAL PUBLIC MEETING,

EXETER HALL.

By nine o'clock, the large room was so crowded, that it was found necessary to open the lower hall, which was also filled by a most respectable audience. At half-past nine o'clock, THOMAS WILSON, Esq., the treasurer, appeared on the platform, and having been called to the chair,—

The services were commenced by singing the 5th Missionary Hymn.

"Great was the day, the joy was great,
When the divine disciples met."

The Rev. Dr. Ross, of Kidderminster, supplicated the presence and blessing of the Most High.

The CHAIRMAN then rose and said, that having been connected with the Society from its commencement, he felt very grateful that he had been permitted to meet them upon this its forty-second anniversary. Every succeeding year convinced him more and more of the importance of its object,

and of the necessity of increased exertions on its behalf. They could never rest till their Saviour had "the heathen for his inheritance, and the uttermost parts of the earth for his possession." They felt great encouragement from the success with which they had been favoured in the South Sea Islands, in Africa, in India, and other parts of the world. And they looked forward with sanguine expectations, particularly to the East and West Indies. The fact that God was raising up a number of native Christian teachers in India, gave them every reason to believe that, in a few years, Christianity would be spread over the British possessions in that country. As it respected the West Indies, an effectual door was now opened by the abolition of slavery, and great exertions were being made, by various denominations, to promote instruction, and to diffuse the everlasting Gospel. And he was happy to say, that in these efforts they had the patronage and assistance of the present Government. The vast continent of China

excited their attention very deeply, and though the authorities there would not permit Missionaries to enter their cities and towns, yet they could not prevent the Chinese coming over to them in the countries adjacent. The natives were thus continually receiving the Bible, religious books, and tracts, in the Chinese language; and the Report would show, that the Chinese schools were prospering, and Chinese converts increasing. They might adopt, in reference to China, the language of Scripture, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain!" He would not detain the meeting by any longer introductory remarks. The Foreign Secretary was suffering from illness, and on that account the Rev. John Clayton would read an abstract of the Report.

The Rev. JOHN CLAYTON then stood forward, and said, that at the request of the Foreign Secretary he cheerfully undertook the duty to read the abstract of the Report for the past year.

It contained much valuable information.

There are belonging to the Society, in different parts of the world, 272 Stations and Out-stations, 111 Missionaries, and 223 Assistants, &c.; making, with upwards of 450 schoolmasters and assistants, nearly 800 persons, more or less dependent on the Society, exclusive of families. The Directors have sent forth during the past year, to various parts of the world, 14 missionaries, with their families, amounting, exclusive of their children, to 28 individuals. The number of churches is 74, and that of communicants, 5239; of schools, the number is 448, and that of scholars, 29,601. With respect to funds, the report stated that there had been, during the past year, a decrease in the legacies, and an increase in the ordinary contributions. The total amount of receipts, 52,865*l.* 2*s.* 11*d.* To that might be added, the sum of 3000*l.*, granted by Government, towards the erection of school-houses in the West Indies; making the sum received by the Directors for the year, 55,865*l.* 2*s.* 11*d.* The expenditure had been 60,627*l.* 8*s.* 5*d.*, being an excess above the income of the year of 7762*l.* 5*s.* 6*d.*, and an increase above the expenditure of the previous year, to the amount of 15,016*l.* 14*s.* 8*d.*

The Rev. Professor VAUGHAN moved the first Resolution.

"That this Meeting ascribes the entire glory to the Triune God, for that measure of success with which he has crowned the labours of the Society during the past year, both at home and abroad; and that the report of its proceedings, an abstract of which has been read, be received and printed."

In proposing that Resolution to the adoption of the Meeting, he could not forbear making an effort to give expression to the reflections and feelings which had occupied his own mind, while gazing on the scene before him, and attempting to form a more

adequate conception of the nature of the object which had brought so many Christian hearts together. He could look back, in common, doubtless, with very many present, to the proceedings of that Society some twenty years ago, as connected with his own early religious feelings, and as having proved at that time a source of interest and delight never to be forgotten, and never to be remembered without a consciousness that he owed personally to that Society more than it would ever be in his power to repay. But he held, that every mind which had been made, either intellectually or religiously, the better, by its converse with this Society, owed it, on that account, a debt of attachment and of service. The principal topic to which he would venture to call the attention of the meeting referred to India. India—a country, the antiquity of which went back to the infancy of the nations of the earth—that country, the religion, the literature, the institutions, and the usages of which had come down to us from the shadows of the most distant times—was calling especially for their aid. They must suppose, from a slight view of it, that nothing could be less encouraging than an attempt to break in upon that state of things which, though resting upon the most idle and degrading fictions, requiring only, it would seem, the touch of reason to give way, had been found to be held together almost as by a chain of adamant. But much had been done even towards breaking that chain. The Mohammedan conquests in that quarter of the globe—effected by men distinguished for their abhorrence of idol-worship—could not have tended to strengthen Hindu superstition. The progress of science, and beyond that, the slow, too slow, but real progress of British legislation and British morality, had done much; and what was now wanting would seem to be a body of Missionaries, capable of availing themselves of the accumulated knowledge of our times, and employing it for the purpose of overthrowing the false religion of the Brahmin. Though the Church might sleep, the enemy would not; and on that account it was that they should direct their attention peculiarly to that country. Where did the revelations of Heaven first find their home, and maintain their influence through a series of ages? In the East. Where did Christianity achieve her most splendid victories, and establish her first churches? In the East. And, all things considered, it would seem to have been more probable that the Gospel should have gone in the direction of the Indus and the Ganges, than that it should have fixed itself, as it had done, upon the banks of the Rhine and the Thames. By sending it back, therefore, to the East, they sent it back to its native soil. They were doing something towards discharging the great debt which Europe owed to that quarter of

our planet. It was Christianity, also, which, by its influences upon all the elements of our national character, had actually conferred on Britain her Indian possessions: and was it too much for that Christianity to demand, that they should lift up its standard there; that they should do it with a strong hand, and call upon the nations that had been committed into their keeping, to flow into the river of its mercies? With regard to their ultimate success, all came to this point: Was the Gospel the medium through which Omnipotence worked upon man, and through which it was pledged to work until the world should be subdued unto the obedience of faith? or was it a system of doctrines launched, as it were, upon the waters of this evil world, and then abandoned to its fate? The man who regarded Christianity as that abandoned thing, was himself no Christian; and the man who viewed it as the medium through which Omnipotence worked, and was pledged to work until the world was converted, and who acted under the influence of that conviction, was the only proper rationalist. His own religion, and the religion which he anticipated was to be the possession of all men, was founded upon the same truth, and resulted from the same power. One was almost ashamed of repeating a remark so obvious, did not the folly of those who considered themselves peculiarly wise make it necessary; he meant to remark, that the conversion of man was easy to that Power which knew no limit. They were charged with enthusiasm, fanaticism, and he knew not what; but he contended that what men so described, was nothing more than consistency; and he returned upon those who accused them of not acting consistently, the charge of not acting sincerely in entertaining the profession of a Christian name, and professing to regard a system as Divine in its origin, with which they practically connected no Divine power, in order that its purposes should be secured. Their Christianity was not our Christianity, their God was not our God. It was because they believed that "He who commanded the light to shine out of darkness" would ere long shine upon this dark and disordered world, to give men the "light of the knowledge of the glory of God, as it shined in the face of Jesus Christ," that they were what they were, and that they did what they did.

C. LUSHINGTON, Esq., M.P., said, that he would not trespass long on the attention of the meeting, for it would soon be addressed by Missionaries, who would infuse into it a spirit of interest and vivid delight. The chairman had alluded to the result of Missionary labours in India. He (Mr. L.) had passed many years of his life in that country, and he could stand forth with a clear conscience, and a ready heart, to bear his testimony to the noble exertions of the

Missionaries who had been sent there. At the same time, he must admit that his feelings on this occasion were imbued with a certain degree of compunction. When he first entered into the service of the East India Company, the idea of a Missionary planting his foot in India was considered one of the most dangerous circumstances that could happen to it, and he remembered the banishment of the Missionaries. But a most delightful change had taken place, and the arrival of Missionaries was not only welcomed by Government, but they were encouraged by the great mass and bulk of society. He recollected when, in the hottest months of the year, he was traversing the bazaars and high-ways, under a tropical sun, with all the mitigation which his station enabled him to procure, that he saw the patient, God-serving Missionary in those very places, and the heat of a vertical sun striking on his forehead, addressing the listless or insulting multitude, and patiently enforcing the truths of the Gospel in a language which he had taken so much pains to acquire, bearing their scoffs, and praying for their salvation. He would acknowledge, that at that day he did not view with the approbation and the deep interest which he ought to have done, the self-denying exertions of those men. He now made his recantation. It was now his wish and delight to promote the progress of Missions by every denomination of Christians in every part of the world. He had recently had an opportunity of learning, from authentic intelligence, the operations of the Missionaries in New Zealand and South Africa; and he was delighted to learn, that at one station, no less than 70 New Zealanders had become Christians, and received the holy communion; there were, he believed, 300 more who had been baptised; and when the Missionary left, there were a thousand more who were candidates for the same rite. The Missionary did not belong to this Society, but he laboured in the blessed cause, and sought no better name than that of a Christian Missionary. He was very sorry to learn that it had not been practicable to send more Missionaries to India. He did not think that India had been totally neglected of late years. The hideous practice of suttees had been abolished; the treasury was no longer enriched by the hateful and profane offerings to Juggernaut. Bible Societies had been established, which had circulated the holy Scriptures from Cape Comorin to Delhi. The greatest pains had been taken to disseminate education, and to supply books of a religious and instructive character; and though he feared that they had not been very successful hitherto in the propagation of Christianity, yet he thought a seed was sown, and he trusted that, by the blessing of Providence, it would spring up and produce abundant fruit.

The resolution was then put and carried.

The Rev. J. WILLIAMS rose to move,

"That while this meeting gratefully acknowledges the indications of Divine approbation, it feels an imperative call to humiliation before God, who has been pleased, for the trial of faith and patience, to permit the operations of the Society to be suspended in some of its most interesting spheres of labour, to the exercise of sympathy with those Missionaries who have been obstructed in their course, and to more earnest, believing prayer for the promised effusion of the Spirit on the newly planted churches among the heathen."

Without any preliminary observations, he would come at once to notice some of the facts and circumstances which had occurred in connexion with the mission with which he had been associated, and by which he should endeavour to show how the wonder-working providence of God had been co-operating with the Missionaries in carrying on that work of mercy, to which their energies had been directed. To the Christian mind, the most interesting feature of Divine Providence was, that all its arrangements, whether vast or minute, with their immediate influence and remote consequences, were subservient to the extension of the Redeemer's kingdom in the earth. When the disciples were scattered abroad, they went every where preaching the Lord Jesus, and it was said, that the hand of the Lord was with them, and that the Lord worked with them. This He then did by the miraculous display of Divine power. He believed that the Lord was still working with his ministers; it was, however, now by the timely, the gracious interposition of his Providence.

The objects contemplated in the voyages in which those various discoveries in the South Seas originated; those of the French navigators, Bougainville and La Prouse, and various others, as well as those of Captains Byron, Wallis, and Cook, were purely of a scientific character; and while they must admire the spirit of scientific enterprise in which they originated, and gaze with interest on the energy and skill with which they were prosecuted, they must be blind, if they do not recognise the movement of One who was wonderful in counsel and excellent in working. He thought they could recognise indications of the Divine will, that these interesting experiments of the power of the Gospel, to ameliorate the wretchedness of man should be tried, that there, by the mighty triumphs it should achieve, its moral power should be demonstrated, and the world should be taught the very important lesson, that there was at least one means by which barbarians might be induced to bless, rather than execrate, the day when the foot of civilised man first trod on their shores. Many remarkable circumstances attended the formation of this Mission. He would now come at once to the first success and subsequent progress with which God had been pleased to crown the labours of the Missionaries in the South Sea Islands. For a time God appeared to

disappoint all the expectations of his people. The Mission to the Marquesan Islands failed; some of the Missionaries at Tongataboo were murdered, and those at Tahiti were, in consequence of war, obliged to flee for their lives to New South Wales, so that in a few years there was scarcely a vestige of the embassy of Christian mercy remaining in the islands of the Pacific. At the termination of the war, Pomare invited the Missionaries to return; they did so, and laboured with unwearied diligence, but without one instance, or the most distant prospect, of success. So great was the discouragement produced in the minds of the Directors at home, that they entertained serious thoughts of abandoning the Mission. They were urged, however, to continue, by the munificent donations of the late Rev. Dr. Haweis, and by the characteristic fervour of the late Rev. M. Wilks, who declared that he would rather sell his garments from his back than the Mission should be given up, and proposed, that instead of the Missionaries being withdrawn, a season of special prayer should be set apart on their behalf. That was the point to which he wished to draw the attention of the meeting. While the British Christians were praying at home, God was mercifully answering their prayers abroad, for while the vessel was on its voyage to Tahiti, conveying the letters of encouragement to the Missionaries, another vessel was on her way to England, bearing not only the glad news of the downfall of idolatry, but also the rejected idols of the people, which were now to be found in the Missionary Museum. He mentioned that circumstance by way of encouragement, in reference to the distress and gloom which appeared at present to be cast upon the interesting station of Madagascar. Let the Church betake herself to prayer, and in a short time the returning sun of prosperity would arise upon Madagascar, and dispel the temporary cloud which had been spread over that mission.

The circumstances attending the first commencement of the glorious work in the island of Tahiti were of a most remarkable character: he would, however, pass over them all, and bring the mind of the audience to one striking fact. It was this—that the same wonder-working Providence which brought Parthians, and Medes, and the dwellers in Mesopotamia, to Jerusalem, on the memorable day of Pentecost, had convened all the chiefs and warriors from the adjacent island of Tahiti, when the work commenced. They had come there for the purpose of assisting to reinstate Pomare in the government of the island, and thus they were all brought under the influence of the Gospel, and returned to their respective homes, not carrying back with them the mangled bodies of the victims slain in battle, to offer to the gods whom they had propitiated when they first

left their own islands, but conveying with them the everlasting gospel of peace. Upon the return of the chief, Tamatoa, and his warriors, an immense concourse of people assembled on the sea-beach, to welcome them; the priests were running up and down, welcoming them in the names of the gods, and expressing a hope that they had come back laden with victims. Let the meeting present to their minds this spectacle of the returning warriors approaching their native shores:—One of the heralds of the king was commanded to stand upon an elevated platform, in one of the war canoes, and shout, in reply to the priests who were thus welcoming them. And what was the reply? "There are no victims! we are all praying people, and have become worshippers of the living and true God;" and, holding up their spelling-books the Missionaries had written for them, (for they had no press at that time,) he shouted "These are the victims with which we have returned!—these are the trophies which we have brought!" A meeting was convened, and the chief and his people stated to the inhabitants of the island, that they had become Christians, and invited them to follow their example. About one-third of the people agreed to the proposition; the remaining two-thirds resolved to continue as they were. Shortly after this the chief was taken ill, and it was expected that his illness would have terminated his life. The Christians betook themselves to prayer. Still the illness of the chief increased, and with it the taunts of the exulting heathens. At one of their prayer-meetings, a Christian, who had formerly been a warrior, suggested that it was probably because they had not destroyed the great national idol, Oro, that Jehovah was angry, and had afflicted their chief; (for the meeting must understand that when such a people was just emerging from barbarism, there was a great deal of superstition cleaving to them;) and he proposed that they should go at once, and destroy the great national idol Oro, and the great marae. After some consultation it was agreed upon, and, summoning all their courage, they went to the place which was the emporium of idolatry in that part of the world: they took the idol from his seat, and set fire to the sacred house, and cut down the trees, to the branches of which the victims were suspended. Whether the chief's disease happened to take a favourable turn at that moment,—whether the power of imagination operated favourably on his mind,—or whether God was pleased to interfere at that critical juncture, it was not for him to determine; but this he knew, that from that time the chief's health began to amend, and in a fortnight or three weeks he was restored to perfect health. The result was, the heathens were so exasperated, that they determined to make war upon the Chris-

tians, and put them to death. For that purpose, they sent over to a neighbouring island, Tahaa, and requested that the chief would come over with his army, and place himself at their head, and aid them to destroy the Christians at once. They erected a large house, and surrounded it with co-coa-nut and bread-fruit trees, into which they were resolved to thrust the Christians, and then to set it on fire, and thus burn them alive; and they brought fish-spears with them, which they said they would heat red-hot, to pierce the Christians with. Terrified at this prospect, the Christian chief sent repeated overtures of peace, but the answer was, "There is no peace for god-burners, until they themselves have felt the effects of that fire with which they had destroyed their gods." As a last resource, the chief sent his own favourite daughter. As she entered into the camp, a small shower of rain happened to descend, and the priestess of Toimata, the daughter of the god that had been destroyed, took advantage of the circumstance to arouse the spirit of the people, by singing a ditty, which was in the following terms:—

"Thickly, thickly falls the rain from the skies,
'Tis the afflicted Toimata, weeping for her sire."

This roused the people to such a pitch, that the only answer the chief's daughter could obtain was, "There is no peace for god-burners, until they have felt the effects of the fire with which they destroyed the gods!" On the following day the attack was to be made. The Christians had retired from one district to another, till they had reached a point beyond which they could not go. The preceding night was one of importance to both parties, but variously spent; for while the heathens were listening to the vociferations of their priests, feasting, rioting, and exulting in the anticipated triumphs of the coming day, the Christians were engaged in prayer, and in raising up a stone embankment or breast-work behind, by which to defend themselves as long as they could. Early the next morning, the heathen party bore down, in an imposing attitude, upon the affrighted Christians, banners flying, warriors shouting, and trumpet-shells blowing, while the Christians, on their bended knees, were supplicating the protection of God from the fury of their enemies, whose numbers, whose frightful preparations, and superstitious madness had rendered peculiarly formidable. A long ledge of sand stretched from the shore of the Christian camp; in consequence of which the heathen party were obliged to land about half a mile from the spot. Of this the Christians were aware; and before they arrived at the point of disembarkation, one of the Christians, formerly a noted warrior, said to the chief, "Allow me to select all the effective men, and make an attack upon the people, while

they are in the confusion of landing; perhaps a panic may seize them, and God may work a deliverance for us." After some consultation, the plan was agreed upon. But the chief himself said, "Before you go, let us unite in prayer." Men, women, and children, then knelt down, outside the breast-work of stones, and the king supplicated that the God of Jacob would cover their head in the day of battle; and, on concluding, he said to his little band of faithful followers, "Now go, and may the presence of Jesus go with you!" They took a circuitous route, and arrived at the spot where the heathens were landing. The heathen party were seized with a panic, throwing away their arms, and fled for their lives, some climbing the trees, and others flying into the mountains, expecting that the Christians would have murdered them, as they intended to have done the Christians. When, however, they saw from their hiding-places that the Christians were kind to those who had fallen into their hands, they cried from their trees, or out of the bushes, "I am here! spare my life, by Jesus, by your new God!" and the Christians were employed, during the whole of the day, in conducting the prisoners they had taken to the chief, who was still seated upon the very spot where a few hours ago he had commended his little band to the protection and blessing of God. The herald stood by his side, and, as the fugitives approached, shouted, "Welcome, welcome, you are saved by Jesus, and the influence of the religion of mercy which we have embraced." Instead of injury being inflicted, an immense feast was prepared for them. The heathen sat down to eat, but could scarcely swallow their food, for they were overwhelmed by the astonishing events of the day. While they were eating, one of the party rose in the midst, and said, "This is my speech: let every one be allowed to follow his own inclination: for my part, I will never again, to the day of my death, worship those gods that could not protect us in the hour of danger! We were four times the number of the praying people, yet they conquered us with the greatest ease; Jehovah is the true God. Had we conquered them, they would now have been burning in the house we had made strong for that purpose! But they have not injured us, nor our wives, nor our children, but they have given us this sumptuous feast. There is a religion of mercy. I will go and unite myself to this people." The proposal met with the approbation of every one present; and it was a fact, that every one of the heathen party did that night bow their knees, for the first time, in prayer to Jehovah, and united with the Christians in returning thanks for the victory he had on that anxious day so graciously afforded them. Next day, after the morning prayer, they issued forth, heathens and Christians

mingled together, and demolished every vestige of idol-worship in Tahaa, and Raiatea: so that three days after that memorable battle, not a single idolater, or vestige of idol-worship was to be found in either the one or the other. In those two islands he had laboured for about seventeen years. The two chiefs made a covenant with each other, that they would support the Christian religion with all the influence they possessed. He must be allowed to remark, without entering into controversy, that an impression had been widely circulated in the country, and he particularly met with it in Scotland, an impression which had been originated by a celebrated Professor in one of the Universities there, that the Missionaries had used the civil power in the propagation of the Gospel. Now such was not the case! They had used the influence of the example of the chiefs, and nothing else; there was not a single article in any of the code of laws, which had been provided for the people, that went so far as to recognise the Christian religion as the religion of the island. There was nothing in the laws respecting religion, but the enforcement of the outward cessation of labour on the Sabbath-day. One of the chiefs was lost at sea, the other died at a good old age, having commended the Gospel to the attention of the chiefs and people; and having remarked upon the severing influence of death upon relations, the most tender and endearing, he extended his withered arms, and exclaimed, "But who shall separate us from the love of Christ?" From the statements he had now made, the meeting must see as clearly as if it were written in letters of light, that Providence was evidently working with the Mission. This view of the subject is calculated to inspire the friends of Missions with a degree of holy confidence, which at home is so much needed in carrying on this work of mercy. It also invests the Missionary enterprise with a moral dignity which nothing can surpass, for we become workers together with God, in carrying on his decree of mercy, to rescue a lost world from the ruins of the fall. He would briefly notice a few of the advantages which had been conferred upon that people by the labours of the Missionaries in that part of the world! He thought he could not do better than by giving an account of one of the Missionary meetings which he had attended.

It was on one of those cloudless mornings, so frequent in the Pacific, just when the sun was gilding the eastern sky with his rising glory, that the people were assembling in multitudes to supplicate the Divine blessing on the proceedings of the day. A day thus commenced could not be otherwise than interesting. At mid-day, a multitude, not less numerous than that which he had the honour of addressing, assembled, and

not having a house large enough to contain the audience, we adjourned to an adjoining grove of cocoa-nut trees. Picture to your imagination, Sir, a multitude thus assembled, shielded from the piercing rays of a tropical sun, by the entwining plumes of the cocoa-nut tree, whose tall cylindrical trunks gave it the appearance of a sublime rustic cathedral, reared by the hand of an Almighty architect. The king, with his consort and family, surrounded by the chiefs and nobles, dressed in their splendid native costume, were seated near to our esteemed brother Nott, who addressed the people near half an hour, when the King said, in his native language, *Atira e Noti*. "Mr. Nott, that will do; leave off." Mr. Nott proceeded a few minutes longer with his address, and when Pomare repeated the injunction, "That will do; let me speak now," Mr. Nott took the admonition, and the King rose, and in a most powerful address, contrasted the advantages of their present condition with their former heathenish state; he told the people to whom they were indebted for those blessings, and stated to them how the people of England raised funds to spread the Gospel over heathen countries; and then concluded by saying, "We have no money, but we have pigs, cocoa-nuts, and arrow-root, with which we can buy money, and I propose that we should form a Society which we may call 'The Tahitian Society for causing the word of God to grow.' All who agree to this proposition will hold up their hands." In a moment a forest of naked arms was extended in the air,—arms that had scarcely ever been uplifted before except to inflict the blow of death upon the head of some devoted enemy. The people returned to their houses to carry into execution the proposition of the chief; but he must state, that the chief impressed it earnestly, he might say six times, that it must be entirely voluntary. They immediately commenced making cocoa-nut oil, and, in a short time, a ship-load was sent to England, which was sold, after all expenses were paid, for the sum of 1400*l.*; and this being the first cargo imported into this country from those islands, his Majesty was graciously pleased to remit the duty upon it, which increased its value by 400*l.* It was thus he desired to see kings become nursing-fathers, and queens nursing-mothers to the Church. He would just remark, that this chieftain some years ago was one of the most savage despots on the face of the earth; and, had it not been for a cloud that was very distressingly shed over his closing years, he would have been one of the most illustrious monuments of the power of the Gospel the world ever beheld. It might be interesting to his friends to know, that in his dying moments, he gave three specific charges:—1. To maintain the laws; 2. To be kind to the Missionaries; 3. To lay fast hold on the Gospel.

He, Mr. W., appealed to philanthropists, merchants, ship-owners, with British seafaring men generally, to consult their interests, as well as to perform their duty, in carrying forward the designs of this institution. He then presented the Chairman a copy of the New Testament, printed in the language of a people inhabiting an island which he himself had discovered. He found them all heathens,—he left them all professing Christians. He found them with idols and maraes; these he left in ruins, but their place was supplied by three spacious and substantial places of Christian worship; in one of which a congregation of 3000 assembled every Sabbath-day. He found them without a written language, he left them "reading in their own tongue the wonderful works of God;" and the latest intelligence informed him, that in one of the schools there were 1034 children on the morning the letter was written. But the work of the Society, in that part of the world, was not yet completed; there were a number of immense islands still unblessed with the Gospel, and he trusted that the Society would not cease its labours until every island on which the tropical sun darted its piercing rays should be cheered and illumined still more by the possession of the light of Divine truth in its own tongue; till their verdant valleys, evergreen hills, and cloud-capped mountains, should be rendered still more interesting by the overspreading influence of the best evergreen of all,—the everlasting Gospel. Nor until the world, in its length and in its breadth, instead of being a theatre on which men should prepare themselves by crime for eternal condemnation, should become one universal temple to the living God, in which the children of men should learn the anthem of the blessed above, and be made meet to unite with myriads of ransomed spirits in celebrating the jubilee of a ransomed world.

The Rev. W. HAMILTON, in seconding the resolution, said, whatever might have been the impatience of the Tahitian chief that Mr. Nott should conclude, he had no such earnestness for his turn to speak, although he knew that he was to be announced at the conclusion of that excellent gentleman's speech, by which their attention had been so closely riveted; and he was sure their hearts had all been won and dissolved. When a man could stand upon that platform, and could exclaim, "I have discovered a country; I have arranged a language; I have Christianised a people," it could be no enviable predicament for him who was to follow in such steps. But humility was a healthy, was an honourable, and was a sanctifying emotion. He felt then all but its overwhelming, its crushing weight. But, as doubtless, the meeting yielded to the same sensibility, he did not stand oppressed with the same solitary

feelings. They were all at that moment alike prostrate in the dust. He offered that morning, in the name of that assembly, his heart-felt tribute to those gallant bands who come not as the flying come, who come not with symptoms of rout and discomfiture. They had been checked; they had been repulsed; there might indeed be dimness upon their armour—*nec palma sine pulvere*—there could be no battle without a tarnishing of the uniform. Yet most assuredly their banner was not torn, their banner was not matted, for it had not been suffered to trail upon the ground; and let us cheer them while they stand panting—panting with fear? No; panting with exhaustion—hardly even so—panting with desire, panting with impatience to renew the onset. They had no tears that they dashed from their eye; they had no cowardice to ask us to reinforce; raise but the cry, and they would obey it; give but the shout, and it should even inspire, not their fainting, but perhaps their wearied hearts, and they would again see them hazard their lives in the high places of the field; and where now we had given our condolence, we shall offer our heart-felt congratulations. He rejoiced that on the present occasion they could assemble together, and could verify by facts and demonstrations what this Institution and others had done. It would be most easy to traverse the desert and the wilderness. There was the smiling village; there where dragons lay, there where sands extended, they should see the school and the hospital, as well as the sanctuary. No humanising art, no Christian charity, was wanting there. You might see astir the spirit of patriotism and of liberty. Thence arose the song of praise, even glory to the Righteous One. Those were facts. If our sages and our illuminati had accomplished the tithe of what had thus been accomplished—had they but reclaimed one people, had they but civilised one island, Europe would have had its jubilee; and reason would have had its apotheosis; and they would then have seen the learned and the wise moving in one strain to some consecrated shrine, and it would have been announced that religion—the religion of nature had triumphed, that the human mind in its native elasticity had prevailed. But it had been done by the weak things of the earth, and things which were despised, and things which were not, though they would allow their Missionaries to stand breast-high with some of their most renowned philosophers, and would declare that they not only knew the elements which clipped them round like the modern philosophy, but that theirs was true wisdom, for they had prepared for another world, an heavenly and an eternal one.

On this occasion he had been reminded that in all probability the Society was composed very nearly of a particular denomination. Let it be catholic in every

thing—universal on the platform as well as in every principle it more formally avowed and propagated. He was delighted to hear that principle asserted the last evening in that magnificent discourse, than which he believed a better was never yet delivered before the London Missionary Society. The point of the sermon was, that the Christian Church contained in itself adequate elements. They wanted no miracles to convert the world; the influence of the truth upon the mind was not a miracle; it was according to known laws. Divine influence was not a miracle, however preternatural. It was according to fixed principles and rules. What! did they want to convert the world? That which would almost be a moral marvel indeed; that the Christian Church should overcome its littleness, its penuriousness, and its selfishness; and when that moral marvel should transform the Christian Church, she would have but to take her part, and do her work, and stir up her strength, and they would see her in all her beautiful array, and all her supernatural glory.

He had to second a resolution, congratulating, yet condoling,—and adverting particularly to disasters in the operations of this Society. But they did not despair of Christianity, because of a momentary reverse. The fact was, that though they did not assert it, yet still they had an undefinable impression on their mind, that they had not had a proportion of success adequate to the means and efforts. They would shudder to make the acknowledgment, but perhaps their unbelieving hearts had entertained such a sentiment. Providence had all but infinitely outrun them; Divine influence had all but infinitely exceeded them. What had they given to Heaven, and what had Heaven given to them? Could the apostles have seen what Christians saw at the present day, how would they have rejoiced! The grace of God was bestowed on the Macedonian churches, but where were they now? The bright and morning Star sent his messenger to the seven churches of Asia, but where were they now? How would the infidel have reviled, and how would Christians have sat down ashamed and confounded if the Religious Society of Tahiti and Raiatea were no more, and if all that had been done in South Africa was destroyed; if there had been the ploughshare of ruin driven over the Asiatic Christian settlements! And yet because there was a little shadow in the sky, or rather a slower pulsation of their hope, they fainted, and were discouraged because of the way. Oh that they could rise into their true elevation! Oh that they could stand erect, and quit themselves like men, forgetting every apparent chance against them. But knowing there was no chance in the hand of Him who ruled the whirlwind, and who rode on the storm, and who held in the hollow of his hand both poles, and all the

destinies, intellectual and moral, of his creatures through the universe, there was no reason to shrink, no room to despond. China was a most interesting object, but some of their warm and sanguine anticipations were for a moment abated as regarded that empire. But, celestial as that empire was, let them be assured, that the kingdom of heaven had come nigh to it. He doubted not but that it would be as easy to stifle the thunders which roared in the mountain amphitheatre, as easy to hush the loud billows which rolled against the coast, as to stop the word now translated into that complex tongue—a tongue spoken by nearly one-fourth of the human race—that word that should still run very swiftly. The wall, however mighty its circumference and its strength, should be called Salvation; and those gates which long had been so impenetrably barred against the embassy of mercy should be called Praise. Thousands of Gutzlaffs should go forth, piercing the bays, and entering the cities of the land; thousands of Leang Afas should follow in the steps of that native apostle; thousands of Morrisons should arm upon his tomb, and go forth animated with his zeal. Open thy portals, Peking; lift up your heads, O ye gates! Thy barricades and ramparts shall not long exclude us. Thy chains and bolts shall not henceforth interrupt the light that is now breaking over thee. The chinks would be enough to receive it, but all thy mysterious interior, O China, shall quickly stand forth an open door. Let thy hundreds of millions wake, and when the concourse of thy multitudes shall flow together to the house of the Lord, above thy hills; when the abundance of thy streams, and of thy seas shall be converted to him,—when Bhud is rejected, and Confucius is forgotten,—when thy imperial diadem is seen most distinctly to deck the head of him on whose head shall be all the crowns of the earth, and the diadem of the universe, then turn thy reverent and grateful eye to that humble spot where the foremost warrior fell. Remember him who for thee consumed life, for thee sought death. Let not thy native rose be unwatered by the deep-drawn tear of affection and of love, as it drops upon his grave. And where Macao lifts its lofty spires, and Tae pours its murmuring rills, cherish the remembrance of Morrison—Morrison, whom some of us at the time thought, perhaps, too premature in what he had asserted concerning the exclusion that threatened the word of God,—Morrison, than whom we perhaps had too much believed some more sanguine, but not better informed spirit—I say, O China! cherish our Morrison, the messenger of our churches, the founder of thine, and the glory alike of our common Christ.

The resolution was then put, and carried unanimously.

The Rev. W. CAMPBELL, Missionary

from Bangalore, rose to propose the next Resolution:—

“That this Meeting contemplating with increased impression and interest the present position and rising importance of the Eastern nations, including the Chinese empire, with her dependencies, but especially those countries under the influence of the British Government, which include more than one hundred millions of the human race, where there are wide and effectual doors opened for labour, amongst whom a spirit of free and religious inquiry has been happily excited, and to whom not one Missionary has been sent by the Society through the past year, calls upon all the friends of the Society, and especially on pastors of churches and tutors of seminaries, to come forward by their prayers, their counsels and their efforts, to the help of the Society at this important and most urgent crisis.”

Mr. Campbell then addressed the meeting as follows:—

I am greatly oppressed with the weight and responsibility which devolve upon me in standing forth, on this occasion, as a Christian and as a Missionary, to advocate the claims of idolatrous India. Long and lamentably was that land misrepresented to Britain and to the church. Did the great majority of her visitors find it their interest to represent her as the spies did Canaan of old? No. As a land good and fruitful, flowing with milk and honey? No. As a land whose people are strong and warlike, whose cities are walled and impregnable, and whose giants are terrible as the Anakim of old? No: it was a very good report that they brought, to deceive us, and to weaken our hearts and our hands. “That land,” said they, “is, it is true, like the burning plains, hot and inhospitable; it is the land of the cholera, the pestilence, and the plague; the land where disease and death spread their ravages on every side; it is, especially to Europeans, an Aceldama and a grave. But, withal, it is a good land: there is no need for Missionaries there. The Hindus, as a race, are sober, gentle and industrious; they are meek, patient, humble, and the most religious people on the face of the earth; their mythology is suited to the country, and the country to the mythology; happy in their present state, it would be wicked and malevolent to disturb their repose.” But, thanks to the Caleb and the Joshuas who saw through the veil of imposture, who have dispelled the delusion, and who have described her to us in the language of truth. No; much as India is endeared to me by a thousand recollections, I must speak the truth, I must describe her as she is. I love her as an earthly Canaan, upon whom the God of nature has lavished his bounties and his riches in a wonderful degree; I love her as the sphere of the arts and sciences, the lustre of whose acquirements was once reflected back upon the western world; I love her as the theatre of my country’s arms, where oppression and tyranny quailed under the banner of justice and truth; I love her as the birth-place of my children, as the

scene of my early labours, and as the soil where many dead souls have been born again, and raised to newness of life; but I love her more as the stage upon which the glories of Immanuel are yet to be displayed, and where the Divine attributes are to be rendered illustrious in the regeneration of all her children, and I am loud to speak of her moral degradation. Alas! she is still in the valley of the shadow of death; she is still like the mystical Babylon, the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird; she is the Tophet of Ben-Hinnom, where the children pass through the fire unto Moloch, and the diabolical shouts are to be heard, and the fumes of abominable sacrifices infect the air; she is still the chamber of imagery, where the form of creeping things and abominable beasts, and every sort of idol, are portrayed upon the walls; where the ancients and the young unite to hold their censors, and send up clouds of incense to Baal; where all the women sit weeping for Tammuz; and where, not five-and-twenty, not seventy, not a million, but where all the men have their backs turned to the temple of the Lord, and are worshipping the sun and the host of heaven: she is still the land where the whole head is sick and the whole heart is faint; where, from the sole of the foot even unto the head, there is no soundness in it, where the princes, and the people, and the priest, and the devotees, are all bound, devotedly bound, to their idols. She is not, as the islands of the West, ruled with a rod of iron, groaning under the weight of 700,000 slaves, and ready to sink into ruin and anarchy; but she is the mighty centre of the East, swarming with the one hundred millions of enslaved freemen; heaving with the groans and miseries which Satan and his agents have inflicted for many an age; and prepared, like the cities of the plain, to be visited with "snares, fire and brimstone, and an horrible tempest," as the portion of her cup.

Who would not mourn and weep over the guilt, the superstitions, and the idolatry of India? But the evils which have thus sprung from her idolatry have only been augmented by the oppressions of her conquerors. Torn with internal dissensions under her own native princes, she fell a prey to her rapacious invaders. The Mohammedan dynasty was perpetuated for ages, amid despotism, exaction, blood, and anarchy; and held over her the sword, to establish, throughout her empire, the worst and basest of impostures. The Portuguese entered her fair domain to pillage and oppress; to drain her resources; to make their settlements so many depots for intrigue, for spoliation, and for empire; and offered her in exchange the grossest superstition. Now, in return for the wealth and the riches which she has yielded; in return for the power, and

patronage, and rule which she has put into our hands; in return for the marts which she has opened for our commerce; what has Great Britain done for her? We have given her a large and powerful army to preserve her from invasion from without and from rebellions within: I allow it. We have given her governors that wish her prosperity; collectors and magistrates, many of whom would be an honour to any nation; and judges who administer the laws in justice and righteousness: I allow it. We have given her peace for war, quietness for turbulence, security for property, instead of villanous rapacity, and temporal prosperity instead of perpetual misery: I allow it. But we have not given her religion; we have not offered her the Gospel of salvation by Jesus Christ; we have not tendered to her, as we ought to have done, that blessing and that privilege which would have consolidated our empire, and bound her to our interests by ties more engaging and more indissoluble than the splendour of our name or the power of our arms. No; our religion was the last boon we thought of granting to her. I wish I could flatter, in this respect, the government of India; but I cannot, and I dare not. The golden image of Nebuchadnezzar has been set up there as well as in the plain of Dura. If the proclamation has not given warning, the laws and regulations of the empire have, that at what time they heard the harp, and the cornet, and the sackbut, and the psalter, be ye ready, ye collectors and magistrates, to fall down and worship the image, and to pay your acknowledgments to this divinity. But if not, know ye what power and influence can do? What! fiery furnaces in India? No. Dens of lions in India? No; but there have been crucibles there to compel men to bow the knee to Baal. The sword of state has been suspended over the heads of refractory citizens; the offices, the character, and the prospects of the best and most honourable men, have been in jeopardy; and the frown and malediction of the great have followed the Daniels, and the children who would not bow down to the image.

Thanks be to the living God for his interposition; and thanks be to the loud and reiterated appeals of the British religious public for the rights of justice, and truth, and religion, and honour. I am not insensible to the shield and the protection which the civil and military power in India have thrown over our persons, property, and exertions, in that heathen land. I think with pleasure of the remarkable change which, within a few years, has been produced upon our European community, and upon so many bearing rule, and authority, and power. I give all due praise and credit to the powers that be, for those measures of amelioration which they have adopted in reference to the natives, which have

frowned into oblivion systems of oppression and horrid cruelty; and for those measures which are in contemplation, and which must co-operate with, and have an important bearing upon the design which we have in view. But so long as a professedly Christian government gives public patronage and support to idolatry, so long as the Brahmins are able to reply to us, "Does not the government support this temple, and these priests and dancing women, and the whole system of worship? Are they not paid their monthly allowance out of the public revenue? Do not European gentlemen encourage these ceremonies, and make presents to the idol, and often fall down and worship? Who are you that come here to question the truth of our religion?" So long as European magistrates are obliged to be present at the festivals, and spread the golden cloth over the image as the representative of the state, and European officers are obliged to salute the abominable thing, and European functionaries are obliged to collect the wages of iniquity, the curse of the Almighty rests upon India, an invincible barrier is raised against the progress of the Gospel and the extension of the truth, a burden of uncanceled guilt lies upon the government and people of Great Britain; and in the skirts of our garments is found the blood of the souls of the poor innocents.

I speak not rashly or unadvisedly. After a long night of weeping on account of these things, we thought the morning of joy was come. Imagine what was our delight when, in the new charter it was announced that a profession of Christianity was no longer, as it had done, to exclude a native from the service of the state; and that authority was granted to the Governor General in council to make, from time to time, such grants as appeared to be necessary for the erection of chapels, and in the establishment of schools for all denominations of Christians. Imagine what was our joy and delight when, in a later despatch of Lord Glenelg, the excellent President of the Board of Control at the time, under the sanction and with the authority of the Court of Directors, it was directed that throughout India the pilgrim-tax was to be abolished; that the infamous connexion of the Government with idolatry was to cease; that Hinduism was henceforth to be left to its own endowments and resources; that a neutrality, which ought never to have been departed from, was to be maintained; and that public functionaries were no longer to be rendered the ministers of Baal. As cold water to a thirsty soul, so was this good news to us from this far country. We took down our harps from the willows, and sung one of the songs of Zion. Then was our mouth filled with laughter and our tongues with singing; and then said we among the heathen, "The Lord hath done great things for us, whereof we are glad."

But how have these hopes, these expectations been realised? Nearly four years have elapsed since the charter was renewed, and what has been done to carry the wishes of its noble-minded, and generous, and patriotic author into effect? That clause, that redeeming clause, has been greatly misunderstood in India; and in the face of the sentiments so clearly expressed by the right hon. President of the Board on its nature and design, in face of the plaudits rendered to it by the liberal and the independent Members of Parliament at the time, in face of all the applause of the religious public, it has been applied in India to the interests and the wishes of the Roman Catholics alone. In some of the high places of that land it has been maintained, that this clause is to be applied to that denomination alone. I speak not this to condemn the Government at home; but I mention it to show that any superstition, however gross, in India, will receive public support in preference to Christianity. More than this; nearly two years have elapsed since the regulations touching the emancipation of the state from the thralldom of idolatry here have passed away; and what has been done to fulfil the wishes of the Government at home? Information has been called for upon the point; these rules and regulations have been sent to the collectors and the magistrates for their opinion; and this measure so full of grace to India, after all, is suspended upon the report which they may choose to make. To whose hands, then, has this grand and important subject been committed? To the hands of men who have a per-centage upon all the taxes that are collected; to men, some of whom have been so infatuated as to build temples of their own accord to Moloch, and endowed them with their own property, and fall down as idolaters to the image; to men, some of whom have declared that the conversion of Hindu females, and the separating of them from their husbands, is a crime of the greatest enormity, and ought to be punished accordingly; to men, some of whom have sent from the Brahmins, and the minions, and the underlings of Government, to create a cabal against this measure, to frighten the people with the gross misrepresentation that the Government were about to establish Christianity by force, and to make an uproar through the province, that they might have a pretext for objecting to the measure altogether, and for giving it as their opinion, that the very proposal would raise an insurrection throughout the country.

Standing as I do to-day, in the centre of this great metropolis, in the midst of this large and respectable assemblage, and in the vicinity of our Indian Parliament, I ask, in the name of religion and reason, are these plans, so generously conceived at home, to be thus neutralised abroad? Is this curse, so heavy and so intolerable, still to remain

upon Hindustan? Is this support of idolatry still to remain one of the crying sins of our land? Is it to bring down upon us the displeasure of the Almighty? I speak not these things, Sir, as a political demagogue, who wishes to embarrass the designs of Government. No; I speak them not as a disappointed and disaffected partisan, who looks upon his own plans as perfect, and treats the plans of others with contempt and disdain. No; but I speak them out as one who has long lamented these evils, and has seen their prejudicial effects; as one who wishes most sincerely the welfare and the prosperity of India; as one who maintains that the Eastern Empire has been put under the authority and rule of Great Britain, by Providence, to give her the Gospel and religion of Jesus Christ, and as one who believes, that if these designs are not speedily accomplished, and if we are so tardy and so reluctant in the adoption of those measures which are necessary, that kingdom will be taken from us, and it will be given to a nation that will fulfil the purposes of mercy. You have prayed, you have watched, you have spoken out in the days that are past; the power of public opinion, and especially the voice of the religious public, has abolished infanticide, has put down the abominable suttee, and has obtained for us those measures from the government at home, which are still in a state of jeopardy abroad; and is it a time now, I ask, for you to sleep, supposing that while you have accomplished much you have accomplished all? Is it a time to rest upon your oars, imagining that the flood-tide has come, and the storm and the tempest have passed away? Is it time to cease your exertions for us, when the battle is nearly fought, and the race is almost won? I know that the providence of God is on our side; I know that the spirit of reform is abroad, and is in our favour; I know that the great events which are happening throughout the earth are urging on the progress of truth, and of religion; I know that the enemies of the Cross may as soon attempt to stop the sun in his course, as to think of defeating the high destinies of India: but I know, also, that the means are necessary for the end; and there must, therefore, be the pressure from without; you must speak out boldly and fearlessly in defence of the Gospel; in addition to earnest and importunate prayer that God would not suffer these measures to be lost, but would watch over them, and cause them to be carried into effect; that he would send us out governors after his own heart—men who, like the Marquis of Hastings, and like Lord William Bentinck, would employ their hearts and their hands in sweeping away the rubbish which has been accumulated, and still obstructs the free progress of the truth.

But while I deplore these evils, which I hope, my Christian friends, will, through

your exertions and your prayers, be speedily removed, I should most deeply regret that this meeting, or that any friend of Missions, throughout the land, should be led to suppose that India is not a country prepared for the Lord. No; this would be a very grievous mistake; and if any individual were so to understand me, as to fall into it, I should deeply deplore that I had not used language better calculated to convey the sentiments of my mind. No, Sir, if ever there was a country where there was a wide door and effectual for the entrance of the Gospel, if ever there was a country where a Missionary could obtain a peaceable and attentive audience to reason with and to persuade, and where he is protected in the discharge of his high and important duties; if ever there was a country where the valleys were exalted, and the mountains and high hills were brought low, and crooked paths were made straight, and rough places plain, that the glory of the Lord might be revealed—it is, certainly, British India. Go from the east to the west, and from the north to the south, you are safe under the protection of the law; your temporal comforts are regarded as much, by the kindness and urbanity of the people, as the measures adopted for your convenience by the Government; you may stand in the street, or in the public place of resort, or in the porch of the heathen temple, and proclaim the Gospel of God. No thundering edicts, no terrible anathemas there denounce your entrance, as barbarians. No imperial gates shut you out from all intercourse on the east, and no insurmountable wall prevents your progress in the north; no necessity is laid upon you to coast in a disguised manner along the shore, and after you have spent an hour in a village, oblige you to decamp as an intruder and an enemy. No apprehension attends you that the authorities are ready to seize upon you, to imprison you, and to put you to death. No, Sir, the Lord has sent his armies before you to prepare your way, and he goes before you in a pillar of cloud by day, and in a pillar of fire by night, and on your right hand and on your left he is a defence. I wish not to set up India, as a field of Missions, in competition with any other kingdom upon the earth. But if the providence of God has opened widely unto us one door, while another, equally under his control, is inaccessible by gates and bars of iron; if the people of Macedonia are crying out loudly, "Come over and help us," and we assay to go into Bithynia, while the Spirit suffers us not; if God has laid the empire of India at our feet, and has, in defiance of Acts of Parliament and the hostile policy of the Government at home, added one kingdom to our territories after another, that his designs of mercy may be fulfilled, while the empire of China is hurling her anathemas at our heads, and denouncing us in terms of obloquy and

insult; are we not neglecting a plain and important duty, and seeking out paths of our own devising, if we forsake the one to make an attack upon the other? and are we not incurring an awful responsibility, while we raise up and send forth Missionaries, and command them to enter into the heart of China at the risk of their lives, while India is ready to receive us with open arms, and welcome us as the messengers of peace? and are we not acting too much the part of the priest and the Levite, who would, I doubt not, have compassed sea and land to make one proselyte, while they passed by the man who had fallen among thieves upon the other side, instead of acting the part of the Good Samaritan, who found his object of pity in the way, and bound up his wounds, and brought him to the inn, and took care of him?

But I have learned, with grief, and dismay, and astonishment, that men of talents, and piety, and zeal, are not to be found to send out as Missionaries to India. I wish not to throw cold water on the subject of China by any means; but if you wish to enter China, if you wish that the way may be opened for the introduction of the Gospel into that vast empire, what do I advise you to do? To do justice to India! Fulfil your duties and obligations to the country which God has put into your hands, and then he will give you China as a prize and reward. I am ready to hide my head with shame before this assembly, and in the presence of my Master, for my countrymen, for our seats of learning, and for the Church of the living God. Had you been called to defend the rights and the liberties of your country, and had failed to display the courage and magnanimity which characterised your ancestors, I should deeply have deplored it. Had you been called upon to go to the extremities of the earth, to explore regions comparatively unknown, and to add to the triumphs of science and philosophy, and had been found wanting in a spirit of enterprise to accomplish the undertaking, I should have deplored it. What, then, shall I say, when the call has been reiterated from the heavens above, and in the earth beneath—from the sanctuary and from the press—from the Christian church—from the lips of the Missionaries—and from perishing millions,—inviting you to the post of honour, of danger, and of sacrifice; to stand on the ramparts of depravity, and contend with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places; and to tread in the steps of prophets and apostles, of confessors and of martyrs? Ye descendants of the puritans and nonconformists! where is the spirit of your fathers? Where is the spirit that led them to the rack, and to the gibbet, to the prison, and to the flames? Where is the spirit that induced them to take joyfully the

spoiling of their goods, knowing that in heaven they had a better and more enduring substance, and that supported them while they wandered in deserts, and in dens, and in caves of the earth? You are not called upon like them to make such sacrifices, and endure such sufferings for conscience' sake: but you are called upon to stand like Moses in the breach, and turn away, if possible, the wrath of the Lord from the guilty nations. You are not called upon like them to cross the western waves as pilgrims, and to live among the wilds and woods of Columbia, and establish an empire there, which is the hope of the world, and the glory of all lands: but you are called upon to cross the mighty ocean, to colonise the East, to establish the empire which is never to be destroyed—to raise up a race who shall praise Immanuel's name for ever. You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, and your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up native teachers; and the history of my missionary career will bear me testimony, that I put the greatest value and estimate upon them, as the instruments of evangelising India. But their number and their qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of Sepoys, native soldiers, alone, and send them forth on a campaign where their march is opposed—or to storm a citadel, where they are exposed to toil, to danger, and to destruction; and what would be the consequence? Such is the influence which a long course of oppression and of despotism has had upon their race, that they are timid and cowardly in the extreme, and the probability is, that they would, in the hour of trial, turn their backs upon the enemy and flee. But let that same battalion be under the command of British officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—they ascend the breach in triumph, and they march through scenes of carnage and of death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians—though many of them declare the Gospel with courage and with boldness, yet, standing alone, they would make but a feeble assault upon the strongholds of the enemy, and a heartless stand in the day of trial and calamity. No, ye children of freedom, and ye spirits of the West, they want you to be their leaders to battle and to victory! They require you to “teach their hands to war, and their fingers to fight.” They require you, not only to give them wisdom and understanding—not only to in-

struct them in science, and philosophy, and religion—not only to establish seminaries for their advancement in knowledge and in grace: but to support them in the day of trial—to animate them, by your example, in their attack on the bulwark of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave!

I come not to excite you to the field by any earthly or worldly consideration. I should be ashamed to stand before you on this platform, and try to allure by the wiles and the temptations of temporal influence and good. I should esteem myself worthy of your abhorrence and contempt, were I to tell you that wealthy and honourable stations and bishoprics awaited you in a distant land,—that you were to move in the highest spheres of society,—that you would live in circumstances of ease, and splendour, and affluence,—and that, instead of being gentlemen in the west, you would become nabobs in the east. No such thing;—away with such trash! I take my stand on far higher ground than this; higher, because it is more honourable, and more consistent with your principles and your Christianity. I tell you to-day of the heavenly calling which you are to have,—it is, that your Lord and Master may show you what great things you are to suffer for his name's sake. I tell you to-day of the riches of grace which are to be conferred upon you;—it is, that you are to be privileged to preach, not among your countrymen, but among the heathen, the unsearchable riches of Christ. I tell you to-day of the post of honour and usefulness which you are to occupy;—it is, that on a foreign shore you should fight the good fight, and finish your course, and keep the faith, and should count not your life dear to you, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus. I tell you to-day of the noble example which you are to follow;—you are to tread in the steps of prophets and apostles, of confessors and of martyrs. I tell you to-day of the high and exalted honours which you are to receive;—you are to be counted worthy to suffer shame for his name, and to bear a testimony for him—it may be in chains before kings and councils of the Gentiles. I tell you to-day of the glorious rewards which you are to obtain;—it is, the approbation of your Master, a harvest of souls, and, after pouring out your life, as a libation, upon the altar, to shine forth in the kingdom of your Father, as the sun in the firmament, or as a star for ever and ever. If there be nothing in such motives as these to actuate you to labour and to sacrifice, remain at your ease in Zion, since every other motive would be unworthy of this glorious work; but if there is any thing in this honour, this grace, this station, this example, and this reward, that is calculated to lead you to trample the

world under your feet, and to bear, like an angel of mercy, the message of reconciliation to man, then follow your Master and your brethren to the high places of the field; stand on the walls of Zion, to blow the trumpet, and warn heathens of their danger; make full proof of your ministry, and be faithful unto death!

The Rev. G. GOGERLY (Missionary from Calcutta), in seconding the Resolution, said, it had been his privilege to labour for seventeen years in the capital of British India, and during that time he could testify to the great mercy of God. When he arrived in Calcutta, there was scarcely one native Christian, and but very few in the whole of the Bengal Presidency; when he left Calcutta, there were more than 1000, and in the Presidency perhaps 10,000. When he arrived, there was not one school in which the Scripture was permitted to be introduced; but when he left, scarcely a school in the whole of Bengal and Hindustan Proper in which it was not a class-book. When he arrived there, it was at the peril of their lives that the Missionaries went forth to speak to the people; frequently had he been stoned, and hooted, and driven from the place he occupied. But when he left, they could go through the length and breadth of the land, preaching the Gospel of the grace of God, and were listened to with attention and delight. When he arrived there, the suttee was in full operation; it had now been abolished for ever. When he arrived there, such was the antipathy of the British Government to Missionaries, that they could scarcely be said to have an abiding place in India; but now the Government had not only consented to allow them to remain, but encouraged them by every means in its power. He would earnestly call upon that large assembly to come forward, and assist the Institution in conveying the Gospel of Christ to British India, for there was a people, as they had heard, peculiarly prepared for the Lord, and beseeching them to come over and preach unto them the Gospel. He heartily joined in the appeal made by his rev. brother (Mr. Campbell) to students to come forward and offer themselves as Missionaries to India. It was a great work, and would amply repay any sacrifices they might experience in it.

The Resolution was then put, and carried unanimously.

The Rev. HENRY TOWNLEY rose to move, "That Thomas Wilson, Esq., the Treasurer; the Rev. William Ellis, the Foreign Secretary; and the Rev. John Arundel, the Home Secretary; be re-appointed to their respective offices for the ensuing year; and that the gentlemen whose names were read be chosen to fill up the places of those Directors who retire."

Mr. Townley read an extract from a letter he had received from a gentleman who had perused an article, entitled "Splendid Offerings," written by the Rev. R. Knill,

and published in the *Evangelical Magazine* for May. The writer stated, that he had been led to reflect upon the observations therein contained, and his wife having been lately confined, but now rapidly recovering her strength, he had acted upon those suggestions of Mr. Knill, and enclosed a cheque for 100*l*. He trusted that example would be followed by many others.

The Rev. HENRY GREY, M. A., of Edinburgh, said, it was known to many present that he was a member of the Established Church of Scotland, and it might justly be inferred that he was an attached member of that communion. But was that any reason why he should keep back from the London Missionary Society? Certainly not. He united with it heart and hand, not as a sectarian, but as a Christian society. At the present moment voluntary efforts were making by the members of the Church of Scotland, to an extent which he believed had never been before reached. Of these voluntary efforts he approved; he considered them as the glory and the beauty of the Christian name. Scotland, within about a year, had raised nearly 70,000*l*. for the purpose—not of endowing—but of building churches. There were many reasons which induced him to give his aid to this Society. It had been honoured by God as an Institution to confer the greatest benefit upon this land, as well as upon those to which its efforts were more appropriately directed. They acted in consistency with their character as a nation when they extended their distribution of the Gospel and their diffusion of Christian influence in the proportion in which commerce extended its grasping speculations. It was not by keeping their treasures at home that they increased and multiplied, but by sending them abroad, and diffusing benefits in foreign lands; and he was convinced that great benefit was conferred upon the country at large by the labours of the Society. He had seen to-day several individuals who had gone into different parts of the country to diffuse the missionary spirit, and he could say from observation, that the annual, or biennial deputations that visited the provincial towns, calling together the friends of Missions, had been as festivals in the places which they had visited. They called into exercise the devout and holy affections of those who loved God, and who rejoiced to meet in the countenances of their brethren that overflowing sympathy, and that ardent and generous feeling which the occasion naturally inspired. He had listened with great attention to the accounts they had heard that day, and he could not doubt that the impression made would be followed by beneficial results. It was a delightful reflection that the poor were allowed to participate in these festivals of ingathering as well as the rich; that their prayers were as effectual, and their offerings as acceptable as those

of the lords of the soil. He rejoiced in the change which had taken place in the general feeling with regard to the Missionary cause. It was no longer looked upon as a chimera or as a crusade. The work had made great progress since the days of Schwartz and Carey, and Martyn and Morrison. The Missionary was no longer regarded as a giraffe in a desert, or a zebra in the wilderness, but he held an ostensible station in society, not merely among the professors of useful arts, but among men of mighty enterprise—the explorers of unknown lands—the framers of languages, which had not before been subjected to grammatical construction, or presented to the eye in alphabetic characters. The field of missionary labours had produced names which would long be honoured upon earth as the benefactors of mankind, and in heaven would be held in everlasting remembrance. What changes, however, would a few years produce! He had been for several years a stranger in this land, and memory recalled to his mind the period when Bogue, and Wilks, and Waugh, and Hill, held their seats among them; and the recollection awoke at once regret and triumph. They were now gone, to be as stars in the firmament, and this Society was blessed in having once possessed them upon earth. He prayed that every year might add to the number of its well-informed Missionaries, till the earth should enter upon its Sabbath, and the conflict terminate in the joys of victory, and in the full and universal establishment of Messiah's glorious, interminable reign! He cordially seconded the motion.

The CHAIRMAN said, the Directors were anxious that the sum raised that day should be liberal, and that it would not be confined to the boxes, but that donations sent to the platform would be received. He would set the example by presenting the Society with 50*l*.

The Rev. J. A. JAMES next addressed the Meeting. He had been announced, he said, as one who was to support the resolution moved by the Rev. H. Grey. He did support it, most cordially; and he would do more than support it, he would propose it to the adoption of the Meeting; and then, having secured its adoption, he should move another resolution, in the way of appendix or note to the whole proceedings of the day. The reverend gentleman having submitted to the Meeting the resolution, which was carried by acclamation, proceeded to observe, that Erskine, in his sonnets, had one bearing the quaint and somewhat mysterious title of "Strife in Heaven." What strife could be there but who was most indebted to Divine grace for having been brought there? (which was in fact the subject of the sonnet.) And they had had strife that morning on the platform; strife as harmless and as hallowed as that which good Erskine had so quaintly but beauti-

fully set forth in the sonnet to which he alluded. They had the representation of their different stations, contending which was most entitled to their support, and had Dr. Philip been there, (as there was some reason to expect he would have been,) there would have been an addition to the list of competitors for South Africa. The fact was, that their brethren, perceiving that this Society was limited in its resources, and in the number of its men, were anxious each to have his share, and perhaps some of them more than their share. He contended that the Society was not a Missionary Society for the conversion of the South Sea Islands, or South Africa, or China, or India, exclusively, but a Society for the conversion of the world. He confessed there was something about each Mission which had its peculiar charm. He would not, for a moment, overlook nor undervalue the efforts that had been made, and that were being made, in the South Sea Islands, in South Africa, and in the West Indies. Those were the fields on which their first battles were fought, their first victory obtained, their first trophies won. The successes which had been thus achieved had been of essential service to the whole world, for they, perhaps, more than any thing else, had served to raise that Missionary spirit which now pervaded the churches. He had then been pleased to hear what had been done in those secluded spots. Those successes there had convinced the infidel, had silenced the caviller, stimulated the lukewarm, and exalted the timid. But he confessed, for one, his eye, his heart, his hopes, were turned towards the East. He longed to see the banner of the cross floating upon the walls of China, and the pagodas of India. And what was wanting to achieve this splendid triumph? What but the spirit of prayer and liberality, in a tenfold greater proportion than had ever been displayed by the Christian Church. They were told last evening, in that noble discourse which was then preached, that the Church contained all the resources in itself, so far as means go, for the conversion of the whole world.

He was aware there was another thing wanted, (and he was so delighted, that he knew not how to give expression to his feelings, that the subject had been made, should he say, the staple of the speeches of that morning?)—they wanted men! Let that also go forth, and with it another remark, that it would be a deep disgrace to the ministers and members of Christian churches, if men were not found, he was going to say, adequate to the demands of the world. They had arrived at a crisis in the history of this Society; he would not affirm, that men were more wanted than money—for the more men they had, the more money they wanted; but then appeals for men should take precedence of appeals for money: money would not buy

men, but men when they came would bring money, and also the blessing of the Almighty upon the churches, who would cause the hearts of the rich to send forth their liberality in abundance. What kind of men did they want? They wanted men of good sense, great prudence, eminent piety, dauntless courage, excellent capacity to learn, if not already learned—such men as they had heard that morning. He once thought it was a great mystery in Divine Providence, that God should lay his hand upon the bodies of the Missionaries abroad, and deprive them of their health; he thought so no longer. They owed much of the Missionary spirit, which was continually spreading, and deepening, and rolling majestically onward, to the men who had come back wounded from the field. The hearts of British Christians glowed at those wounds which the veterans bore, and presented them to their attention. They had gone home, and with humiliation asked, what were their tens, twenties, fifties, and even their hundreds of pounds, compared with what their dear and honoured brethren had gone through for Missions? He would not be presumptuous in interpreting the dispensations of Providence, but he did see here a good coming out of evil, and an extended benefit thrown over the cause from that which, in the weakness of their faith, they had considered a discouragement. “The East!—the East!” would, he trusted, be the great object of the Directors, and the cry of all the friends of Missions.

Though there were some restrictions still, which they must take care, by applying to the proper authorities, to have removed, they might send almost as many Missionaries to the east, if they had them, as they sent civilians and soldiers. Every village, town, and city, from the Himalaya mountains to Cape Comorin, was open to Missionaries, who might go every where preaching the Gospel of the blessed God; and yet British Christians had sent out no more Missionaries, putting the societies together, than would find employment in the single city of Benares. And (said the rev. gentleman, looking towards the chair) could not you, Sir, could not the Directors find employment for fifty more Missionaries immediately in India, if you had funds to support them?

CHAIRMAN.—Certainly.

The rev. gentleman continued, What then were they to do to obtain them? what, as private Christians? Why, they were to ask Him in whose hands are all hearts, to raise up by his Spirit well-qualified men for the work. They were to go home and supplicate earnestly that God would send labourers into his field. He himself could be well content to pass the next year, without one single syllable being said about money, if they could say more about men. There then was something for the ministers to do; they should look into their churches, and see what suitable, well-qualified men there were for this

glorious work. It might be asked, "Where shall we find men?" Where did commerce find them? where did science find them? where did war find them? Could not religion find men, if they found them? Where did the Roman Catholics find them? Let the meeting hear what could be done to promote the triumphs of Popery. Mr. Abeel, in his "Residence in China," a volume containing an account of what he had seen in the East, said, "Let the zeal of the infatuated Jesuits shame us into action. Their native land, and its antipodes, were alike to them. 'After my return to Europe,' said one of their Chinese Missionaries,* 'when my intention of securing labourers for this vineyard was divulged, immediately there were so many candidates, that there is scarce a province of our Society from which I have not received many letters from several fathers, not only offering themselves, but earnestly requesting me to accept them in this enterprise, as if the troubles and pains of this long and dangerous voyage, and the prosecutions so likely to be undergone, were as nothing to the undertaking. In Portugal, from the two colleges of Coimbra and Evora alone, I have 90 persons so desirous to labour in this Mission, that many of them have sent me very long letters, all written and signed with their own blood, indicating, in this manner, that they had the holy courage to despise the horrors of martyrdom, and offering cheerfully to the Lord that little of their blood, as a testimony of the great desire they have to shed it for his sake.' The fact ought to go out to all Protestants of this country, and call up the blood of crimson on the countenances of the ministers and members of our churches. What! should the Jesuits go forth, and not the true followers of Jesus! What! the friends of Popery be zealous, and not the friends of Protestantism! What! the friends of Antichrist have energy and zeal, and the friends of Christianity be all torpor and indifference! Was that the way the matter was to stand? He trusted not. Were there none of their ministers possessed of learning, piety, and zeal,—not adapted to suit what some would call the perverted taste of English excitement, but who would be eminently qualified for the stations in the Eastern part of the world?"

He most cordially, also, joined in the language used by that devoted servant of Christ, Mr. Campbell,—“What were the students in our colleges about?” He knew the Chairman was jealous of Highbury, and had a tender concern for the churches of this country; but he knew that it would not go against his heart, if half the students at Highbury were at once to offer themselves as Missionaries. (“Hear, hear,” from the Chairman.) Young men,—devoted and pious youths,—(said the reverend gentleman)—noble and gallant youths! let me, for a moment address you. Have you ambition?—

then where will ye find an object so deserving of it as this? The star of Bethlehem, that came from east to west, is going now from the west to the east, and glitters at this moment over the pagodas of India, and the wall of China! Follow it, young men! Why, an archangel would come from the throne, if he might, and feel himself honoured to give up the felicities of heaven for a season, for the toils of a Missionary's life! Why, the work of a minister at home, as compared with that of a Missionary, is but as the lighting of a parish lamp to the causing the sun to rise upon an empire that is yet in darkness! What is it that detains you?—the love of country? The kingdom of Christ is your country. The love of friends?—

“There your best friends,—your kindred dwell;
There God, your Saviour, reigns.”

Is it the fear of an earthly death? Oh! the Missionary's grave is far more honourable than the minister's pulpit? Besides, the length of a man's life ought to be measured, not by the years spent, but by the work done; and ten or twenty years in India may be reckoned equal to fifty or sixty at home. Is it your mother's arm around your neck that will not let you go? Mother, dare you, will you keep back that youth from a Missionary's life, for a few years longer of enjoyment at home? Will you forbid him one of the highest seats in heaven, next to that of apostles, and martyrs, and prophets? I knew a mother, (and she was a widow, too,) with eight children, all in a great measure dependent upon the labour of the eldest son, who, when that eldest son wished to go for a Missionary, said, “Go—God will take care of me and my children;” and well has He taken care of them too! and when her second son wished to go, she said, “Go, and follow your brother in the holy cause!” I knew another mother, who, after long throwing obstacles in the way of her child's going to the East, yielded at last, and said, “Go, my son!—thy mother bids thee go! and if thou wouldst bring down her head with sorrow to the grave, act unworthily of the character of a Christian Missionary.”

In conclusion, he would say, that there was every encouragement to send Missionaries to the East. The system of idolatry was waxing old, and was ready to vanish away. The temples of superstition were crumbling under the hand of time, and there was no hand of zeal for that religion to build them up. The idols, hoary with the flight of ages, had all the elements of weakness. The nations that built them in their youth had no veneration for them in their old age, for they had become to them the objects of mockery. Satan, also, was in trepidation for his power. Twenty-five years ago, when the charter was obtained giving Missionaries the power of going to India, this foul spirit howled aloud through the writings of such men as Major Scott Waring, Twining, and

* “Samedos' History of China,” quoted in the “Chinese Repository,” vol. i., p. 487.

others, and now in the sullenness of black despair, he was wandering and moaning through the temples of idolatry; and when he despaired, Christians might well begin to hope. Therefore he trusted that from the Meeting would go forth a spirit that would lead to a very large and immediate increase of suitable Missionaries. He trusted the resolution which he would now read would be passed by the meeting; but he should observe, perhaps, that it was not, at first, intended to be introduced into the business of this day. It had been passed by the Directors, at their Board, last Monday, but it ought not to rest there. The resolution was to this effect:—

“That the desirableness of special prayer, in reference to the present state of the heathen, be brought under the notice of the churches of Christ, in town and country, and that they be invited to adopt forthwith such measures as they may deem most suitable for the purpose of engaging and furnishing, if practicable, during the ensuing year, fifty additional labourers for the service of Christ among the heathen.”

It might be said, “How were they to be supported?” Come the day when he should go to the Mission-house, and see fifty Missionaries, saying, “Send us,” and hear the Directors reply, “Gentlemen, we have no funds; you must go back; the Church does not feel it necessary to employ you!” this scene should become the text of a thousand sermons,—it should be made the subject of a thousand speeches;—it should thrill through the country,—it should awaken and kindle a burning eloquence, that would, if no other means could be found, melt down the plate off their side-boards,—draw the gold chains from the necks of the ladies, the brooches on their bosoms, and the rings—all but the dear, sacred pledge of connubial love—from their fingers,—and bring all into the treasury of the Lord!

The Rev. J. LEIFCHILD was called upon to second the motion. Though in a manner compelled to appear before the meeting, he came not from coercion, but from the true voluntary principle. So far as duty was concerned, no Christian was voluntary, and God had made it their duty by their free-will offerings to sustain the means of grace, and to propagate the truths of Christianity. God addressed them in his Word, and said, “Freely ye have received, freely give; whatsoever a man soweth, that shall he also reap. He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.” He understood those terms as relative—according to the proportion of what was in their power. He who had but little, and gave freely of that little, whatever the amount might be, sowed plentifully, and he should reap also plentifully. He who had much, as some of them had, and gave but little in proportion, though it were five, fifty, or a hundred pounds, sowed sparingly, and should reap also sparingly. Since he had been pressed to speak, he must speak the truth, “It was more blessed to give than to re-

ceive.” It was not more blessed to be in the condition of giving, than to be in the condition of receiving,—that they all admitted; but it was more blessed to be in the disposition to be giving, than in the disposition to be receiving. There was no blessedness in receiving, but as it led to giving. The insatiable desire of getting—of only receiving, was the curse of human nature; the disposition to give and communicate, was its blessing and its cure. The man who had a desire only to receive, had a blight resting upon every enjoyment, and the moment the outlet was closed for the escape of covetousness and worldly-mindedness, he became the very image of the earth, out of which the gold was taken.

They had been told that the deficiency of which they had that morning heard in the whole amount of the Society’s income, arose from the want of legacies. He was glad to hear it, because it proved that their friends were not deceased, or that they had done more while they lived. In either case, he rejoiced in the statement. He was no friend to mere legacies, when nothing had been done before. He was no friend to a man leaving every thing to the last, when he made his unwilling will, and gave what he could no longer retain, expecting that applause for his virtue which was due only to his mortality. It would be said of some, of millions, who did not give till they came to die, that if they could have been immortal, they would never have been bountiful. What was the amount which had hitherto been received for the fifty additional missionaries? They had only received one 50*l.*, but he prayed that God would touch the heart of some who had it in their power now to come forward. He would not limit the amount; he would say, let them begin with their 100*l.*, and then their 50*l.* It would only cost them a breath; they would not miss it. He thought, some short time since, that his congregation had not done enough for this cause, and he asked permission to make an appeal to them. It was granted, and the congregation responded by sending 150*l.* more,—not because they had an annual sermon—not because they had a sacramental occasion—not because two young men whom they had sent as Missionaries were accepted. Why then did they make the effort? To show that they had confidence in the wisdom and impartiality of the Directors, and that they stood pledged to the cause. He begged most cordially to second the resolution.

The Rev. J. ARUNDEL then announced that the collection, with donations, amounted to about 600*l.* He also stated, that if 500*l.* more should be raised, a friend had offered to add 50*l.* to the amount. Contributions of various sums were then handed to the platform, and in a short time the 500*l.* was raised.

The resolution was then put and carried.

The Rev. Dr. BUNTING having been called upon to address the meeting, stated, that very much of the pleasure and profit which he had experienced during thirty years’ association

with Missionary work, was owing to the impression made on his mind by his attendance at some of the early meetings of the London Missionary Society. He wished it God-speed, in the name of their common Lord and Master.

The meeting was then closed by singing, and separated at three o'clock.

At an early period of the morning the large hall was crowded to excess, so that it was determined to open the lower hall, in which another meeting was held, and the same order of proceedings was observed as in the large hall.

William Alers Hankey, Esq., presided. The Divine blessing was implored by the Rev. John Campbell, of the Tabernacle.

An abstract of the Report was read by Robert Charles, Esq. The Meeting was addressed by the following persons:—

Rev. Dr. Bennett; Rev. W. Clayton, Mill Hill; Rev. John Jukes, Yeovil; Rev. Mr. Baird, Paris; Rev. John Hands, Missionary from Bellary; Rev. John Campbell, Tabernacle; Rev. F. A. Cox, D. D., Hackney; Rev. George Clayton, Walworth; Rev. John Williams, Missionary; Rev. William Blood, Carlow, Ireland.

After the Doxology was sung, the Meetings in both halls were closed, apparently under the most deep and sacred impressions.

THURSDAY EVENING.

ST. JOHN'S CHAPEL, BEDFORD-ROW.

The Prayers of the Established Church, were read by the Rev. Mr. GARRARD, Assistant-Minister of the Chapel; after which, the Rev. Sanderson Robins, A.M., preached from John xvii. 21, "That they all may be one," &c.

FRIDAY EVENING, MAY 13.

Sacramental Services.

SION CHAPEL.

The Rev. GEORGE COLLISON *presided*, (in the place of the Rev. Dr. Fletcher, who was prevented by illness.)

Prayers and addresses, by the Rev. Messrs. Harris, R. Fletcher, Hewlings, Hyatt, Hodson, Williams, and Durrant.

ORANGE-STREET CHAPEL.

The Rev. HENRY TOWNLEY *presided*.

Prayers and addresses, by the Rev. Dr. Morison, Messrs. Castleden, Ferguson, Sibree, Coventry, J. Cumming, and Dr. Steinkopff.

SILVER-STREET CHAPEL.

The Rev. THOMAS SMITH, A.M., of Rotherham, *presided*.

Prayers and addresses, by the Rev. Messrs. Jones, Missionary; Wilson, Missionary; Wilkes, Davies, and Dr. Bennett.

CLAREMONT CHAPEL.

The Rev. DR. REED *presided*.

Prayers and addresses, by the Rev. Messrs. Wells, Staughton, Hall, Baird of Paris, and Dr. Matheson.

YORK-STREET CHAPEL, WALWORTH.

The Rev. JOHN LEIFCHILD *presided*.

Prayers and addresses, by the Rev. Messrs. Adey, Burnet, Bristow, of Exeter, &c.

ST. THOMAS'S SQUARE, HACKNEY.

The Rev. DR. REDFORD *presided*.

Prayers and addresses, by the Rev. Messrs. Grey, A. M., of Edinburgh; Alliot, of Nottingham; Hands, Missionary; Clayton, Blood, and Dr. Smith.

HANOVER CHAPEL, PECKHAM.

The Rev. DR. COLLYER *presided*.

Prayers and addresses, by the Rev. Messrs. Haswell, Chapman, Hope, &c.

STOCKWELL CHAPEL.

The Rev. JOHN ARUNDEL *presided*.

Prayers and addresses, by the Rev. Messrs. Dubourgh, Miller, Richards, Hunt, Crook, (Baptist,) and Jackson.

MABERLY CHAPEL.

The Rev. JOHN WILLIAMS, Missionary, *presided*.

Prayers and addresses, by the Rev. Messrs. Ellis, Campbell, Jefferson, and Philip.

TOTTENHAM-COURT-ROAD CHAPEL.

The Rev. J. P. BULL *presided*.

Prayers and addresses, by the Rev. Messrs. Jukes, Henry, Legg, Woodwork, Owen, and Campbell.

ARRIVAL OF THE REV. DR. PHILIP.—We have much pleasure in announcing the safe arrival of the Rev. Dr. Philip, from the Cape of Good Hope; which he left in the *Morley*, on the 28th of February, and reached London in safety, on the 14th ult. The Doctor is in excellent health: he is accompanied by Jan Tzatzoe, a Christian Caffre Chief; Andries Stoffles, a Hottentot, from the Kat River settlement; and Mr. James Read, son of the devoted Missionary of Kat River station. It is hoped that, by the Divine blessing, their visit to this country at the present time, will be attended with important benefits to the cause of Missions in South Africa.

The following is the gratifying amount of the Collections at the several Meetings:—

	£	s.	d.
Surrey Chapel.....	185	5	6
Tabernacle	54	4	8
Exeter Hall	1191	14	0
St. John's Chapel	59	1	9
Sion Chapel	51	0	0
Orange-street Chapel.....	30	0	0
Silver-street Chapel	24	2	6
York-street Chapel	43	6	6
Claremont Chapel	50	10	3
St. Thomas's-square, Hackney	30	0	0
Hanover Chapel, Peckham	18	17	1
Stockwell Chapel	17	15	5
Maberly Chapel	14	5	4
Tottenham-court-road Chapel.....	25	0	0

£1795 3 0

To this may be added, a donation from George Davenport, Esq., of £1000 3 per Cent. South Sea Stock, 1751, or about £950—making a total of £2745 3s.

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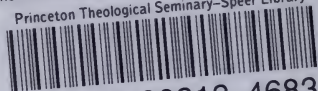
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